PROGRAM

ISSUE

CHRISTIAN SOCIAL WELFARE

Training of Church Social Workers

Charles G. Chakerian

Presbyterian U. S. A. Welfare Activities

John Park Lee

APRIL 1954

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CHRISTIAN SOCIAL WELFARE

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Training of Church Social Workers

CHARLES G. CHAKERIAN, Ph.D.

Graham Taylor Professor of Social Ethics and Director of Institute of Church Social Service, The Hartford Seminary Foundation

THROUGHOUT the last two thousand years, Christian churches have maintained a close relationship to charity and social work. From the beginning, Christian fellowships not only urged their members to bear one another's burdens but also went so far as to appoint specific workers to be in charge of their social service programs.[1] When during the Middle Ages the Roman Catholic Church emerged as the dominant societal institution in the West, charitable programs became thoroughly centralized under its auspices.

With the coming of the Renaissance, the Reformation, the economic, political, and cultural revolutions of the eighteenth and nineteenth centuries, the complexity and heterogeneity of Western societies greatly increased. Secularism spread. Both education and social work passed over, in large measure, to non-sectarian private or public auspices.

In the United States, the secularization of social work proceeded rapidly without eliciting much concern. Since this nation was largely a Protestant society, it was natural for non-sectarian social work to receive much support from Protestant sources.

Promotion of non-sectarian welfare efforts did not result in the complete withdrawal of American Protestantism from this important field of common endeavor. On the contrary, today Protestant social work is very extensive. It is steadily increasing in variety and extent throughout many of the well-established areas of social welfare.

Among the factors promoting at present the expansion of Protestant social work are the changing composition of a rapidly growing Protestant population; the increase of Roman Catholic and Jewish social services in many leading centers of population; a growing conviction that Protestantism has much to contribute to social work practice, theory, and philosophy; and a realization that the Christian indicative ethic of service cannot be practiced by proxy. Christian churches and individuals cannot escape the

[1] *Acts*, 6: 1-7

obligation to serve by delegating it entirely to the community chest or to the government.

Increasingly, at least four pronounced tendencies are modifying the character of Protestant social work in the United States. First, there is "a disposition to make Protestant social work a more distinct entity than it has been in the past." [1] Second, there is a tendency to use social work for the promotion of more peculiarly Protestant objectives. Third, there are attempts to improve the scientific and professional nature of the services rendered without surrendering the basic Christian motivations of charity and of love. Fourth, there is a growing demand for more adequately-trained personnel—a personnel trained in the dual field of religion and social work.

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In many important respects, church social workers need to receive the same type of training given secular social workers. The curriculum should be a cohesive whole, offering an integrated program of classroom, field work, and research courses. Basically, it should impart (1) the needed scientific knowledge and skill; (2) an appreciation of the nature and methods of social work practice; and (3) at least an elementary competence for the performance of social work.

More specifically, the student should be introduced to the generic principles and methods as well as to the unique elements in the specialized areas such as social case work, social group work, community organization for social welfare, social work administration, research in social work, and social action. He should be helped to acquire knowledge and understanding of the social services; the social insurances; the dynamics of human growth, development, and behaviour.

Moreover, "the curriculum should stimulate and encourage the student to concern himself with the purposes, ethics, and obligations of the profession; to recognize his responsibility to work for sound social policy and improved standards of social service in a constructive and ethical way; and to understand and accept the relationship of the social worker to the members of other

[1] *Social Work Year Book,* Edited by Russell H. Kurtz. American Association of Social Workers, New York, N. Y., 1954. p. 379.

professions involved in the provision of the social services." [1]

This scientific training should be had by all social workers, including those who serve under church auspices. But mere scientific theory, practical technical skills, and a secular philosophy are not sufficient equipment for church social work. To discharge his duties effectively, the church social worker must have, in addition, spiritual strength, a keen insight into the religious components of personal and social problems, and a solid grounding in the philosophical and ethical principles of Christianity.

The training program of church social workers should, therefore, promote both high spiritual development and expert professional performance. It should develop Christian attitudes and approaches to the theory and practice of social work. It should stress the religious absolutes regarding personality, the family, society, and their relation to God. While in school, the church social work student must be assisted to develop a deep spiritual God-centered awareness of the fact that "life is more than meat and the body more than raiment." This is likely to help him bring into his professional life a sympathetic understanding, earnestness of purpose, and a sense of commitment.

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In the existing social situation, there appears to be room for a considerable amount of social work under religious auspices. It follows that provision must be made for the specialized training of church social workers. In the absence of such provision, church social work will have to be done either by practitioners without training or by trained social workers well grounded in scientific social work but more or less illiterate when it comes to principles of Christian philosophy, history, theology, ethics, and practice.

Without sacrificing in the least professional, academic, and scientific standards, church social work educational programs must be permeated through and through with the principles and practices of Christianity. It is not possible to acquire modern scientific social work knowledge and skill informally, casually, or accidentally. Neither is it possible to secure the necessary background of the Christian religion and to work out the relevance of Christian principles to personal and social situations without formal, systematic study and sustained effort.

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[1] From the curriculum policy statement of the Council on Social Work Education, as cited in the *Social Work Year Book,* 1954. p. 174.

Presbyterians (U.S.A.) Maintain 243 Welfare Activities

JOHN PARK LEE
Director, Division of Welfare Agencies
Presbyterian Church in the U.S.A.

CONSERVATIVE IN THEOLOGY, middle-of-the-road in economics, the Presbyterian Church in the United States of America has always been generous in its concern for those in need.

Since 1717 when the Church established a "Fund for Pious Uses" to provide, among other purposes, for the care of ministers' widows, Presbyterian welfare work has grown until it is now being carried on by all four of its major administrative boards, by synods and presbyteries, local churches, and groups of interested individuals.

No one central agency directs all phases of welfare work related to the Church. General Assembly, the governing body of the Church, made the first move toward providing central oversight (but not administration) of a major part of institutional welfare activity when in May, 1949, it directed that a central agency be created and attached to one of the existing administrative boards to (1) erect standards to which children's homes, hospitals, and homes for the aged should adhere, enforcement to be lodged in the presbyteries in which the various agencies are situated; (2) act in an advisory capacity to such agencies; and (3) serve as an information center.

In pursuance of this action General Council directed the Board of Pensions to assume this responsibility. It launched the Division of Welfare Agencies on January 1, 1950.

In the past four years standards have been erected and are in force; many of the agencies have utilized the services of the Division as consultant, and hundreds of letters of inquiry have been answered either directly or through referral. The Division has published annual directories of welfare activities and has recently completed a directory of the agencies related to all Presbyterian bodies in the country.

The Division reports as of December, 1953, a total of 100 agencies in the United States: 15 children's homes and services, 37 hospitals, outpatient clinics, convalescent and nursing homes, and

48 homes and services to the aged.

In addition, the Board of National Missions reports 139 community centers which provide a multiplicity of welfare services to the people they serve. Most are also related to synods and presbyteries. National Missions has oversight of non-military chaplains in hospitals, prisons, and homes, while a Committee on Chaplains and Service Personnel, reporting directly to General Assembly, is responsible for military chaplains.

The Board of Christian Education, through its Department of Social Education and Action, studies, analyzes, and recommends to the Church in many areas—world order, alcohol, race relations, communism, industrial and labor relations, and public education, to name a few.

A Special Committee of General Assembly on Disaster Relief raises and channels funds to meet emergencies such as those created during the Kaw and Missouri River floods.

Creation of the Division of Welfare Agencies has made more effective the voice of the Church in all types of religious and secular conferences and councils concerned with welfare activities and the Division serves the entire Church, not only the agencies and institutions, as its eye and ears in such activity. The Church gains in two ways: it receives from the Division reports on most effective methods now being followed by other religious and secular welfare agencies; the secular welfare world is made constantly aware of the deep concern of the Church for human health and happiness and of the significant contributions the Church is itself making in this field.

Of course, the concern of the Church knows no national boundaries. The boards of Foreign Missions and National Missions both maintain and support welfare agencies—hospitals, clinics, leper colonies, orphanages, and social service centers—outside the United States. The Board of Pensions aids retired ministers and missionaries of other countries and races who have served their people through the Church. The Social Education and Action Department of the Board of Christian Education keeps alert to human need wherever it exists. But within the limited scope of this paper, only the work within the continental United States has been covered. All these various agencies and activities within the United States total 243.

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This article continues the series describing the welfare programs of the communions which constitute the National Council of Churches.

EDITORIAL

We are happy to print in this issue portions of an important paper written by our good friend, Stanley P. Davies, for presentation at the Institute of Religious and Social Studies, an interfaith activity of the Jewish Theological Seminary of America.

In his paper—excerpts do not do it justice—Dr. Davies traces the history and philosophy of non-sectarian social work. He presents the theory and practice of modern social case work and urges closer working relationships between the clergy and social caseworkers. All of this and his careful analysis of the distinctive contributions of case work and pastoral counseling should be of great interest to social workers in every setting.

Of special interest to church workers is the insight shown by Dr. Davies into the essential need for deep spiritual resources in the healing of individuals and society. Growing out of this and other insights he suggests two concepts for the guidance of the church and social work: cooperation based upon division of labor, and bringing specialties together into a working unity that can best serve the indivisible unity of the human being.

Here are subjects to which the clergy and church social workers, and the social workers of non-sectarian agencies must give further attention. Much too often we speak to each other in theory and through papers at conferences or at institutes. It would seem to be time that there were more regular discussions and experimental projects in which both sides meant business.

And what about Dr. Davies' appeal to "The Protestant Tradition" of "strong support of, and reliance upon the broadly conceived and broadly serving community agencies of non-sectarian character"? Is that a tradition of all the Protestant churches or just of some of them? Is there a present trend among more of the churches to strengthen and develop their own social services? As the cooperative movement grows among the churches may there not be encouragement to develop more services on an interdenominational basis?

These are questions for all of us to face and we need to know the facts. Fortunately, the Department of Social Welfare of the National Council of Churches is engaged in research which will give us material for our further thinking and discussion.

Almon R. Pepper

The Executive Committee of the National Council's Department of Social Welfare will meet Friday, May 14, in Atlantic City.

CHURCH CONFERENCE OF SOCIAL WORK

PROGRAM CHAIRMAN — FRANCIS A. SHEARER

MAY 9-14, 1954

ATLANTIC CITY, N. J.

Tuesday, May 11

00 P.M. - 3:30 P.M.
Convention Hall #1

The Church and Social Action Today

Invocation: Rev. Grover L. Hartman, executive secretary, Council of Churches of St. Joseph County, South Bend, Ind.

Presiding: Rev. Donald B. Cloward, executive secretary, Council on Christian Social Progress, American Baptist Convention, New York, N. Y.

Participants:

Denominational Social Action Programs
Rev. Donald B. Cloward

The Role of Interdenominational Agencies in Education and Action
Esther Stamats, director, Christian Social Relations, United Church Women, National Council of Churches, New York, N. Y.

Local Church Organizations Spark Community Action
Rev. William D. Powell, general secretary, Philadelphia Council of Churches, Pa.

Discussion

00 P.M. - 5:30 P.M.
Convention Hall #1

The Role of Church Social Work in Relating Minority Groups to the Community

Invocation: Rev. Lawrence J. Holt, executive director, Lutheran Social Service, N. Y. Conference of the Augustana Evangelical Lutheran Church, New York, N. Y.

Discussion Leader: Rev. Paul L. Warnshuis, secretary for Spanish work, Board of National Missions, Presbyterian Church U. S. A., Los Angeles, Calif.

Participants:

Philosophy of Integration
Mrs. Muriel Webb, associate secretary, Department of Christian Social Relations, National Council of the Protestant Episcopal Church, New York, N. Y.

New Americans
Harriet M. Newhall, assistant executive, Community Relations, Central Department Church World Service, National Council of Churches, New York, N. Y.

The Negro Agricultural Migrant Worker
Mrs. Grace C. Gates, director of program, Maryland-Delaware Migrant Committee in cooperation with the National Council of Churches, and case worker, Talbot Co. Children's Aid Society, Easton, Md.

The American Citizen of Mexican Origin in the Southwest
Rev. E. G. Luna, executive director, Mexican Christian Institute, San Antonio, Texas

Discussion

Christian Social Welfare Associates

In 1953, the Association of Church Social Workers merged with the Church Conference of Social Work to form the Christian Social Welfare Associates. Sponsored by the Department of Social Welfare, the Associates is a membership organization for professional and lay persons in church, public, and non-sectarian welfare agencies. The Conference continues as the forum of the Associates.

Members of the Associates support and share in the program of the Department of Social Welfare. They cooperate with the Department in the publication of *Christian Social Welfare*, a magazine issued five times yearly and devoted to the interests of church social workers.

Church Conference of Social Work

The Church Conference of Social Work, an associate group of the National Conference of Social Work, is held annually, and is sponsored by the Department of Social Welfare of the National Council of the Churches of Christ in the U. S. A. with the cooperation of Christian Social Welfare Associates. The sessions, which are open to everyone, are planned specifically for Protestant and Eastern Orthodox social workers in church-related, non-sectarian, and public social work, and for professional and lay church leaders.

National Conference of Social Work

Social Welfare—1954—Inventory and Opportunity is the theme of the National Conference of Social Work, meeting in Atlantic City, New Jersey, May 9-14. There will be over two hundred sessions with outstanding national speakers. Topics will include services to communities, agencies, groups, and to individuals and families. There will be a number of sessions of keen interest to professional and lay persons interested in church-related social work.

Write to the National Conference of Social Work, 22 West Gay Street, Columbus 15, Ohio, for registration forms. Your registration fee entitles you to attend all the sessions including the meetings of the Church Conference of Social Work. REGISTER NOW.

Thursday, May 13 (cont'd)

Education and Training

Rev. Charles G. Chakerian, director, Institute of Church Social Service, The Hartford Seminary Foundation, Hartford, Conn.

Discussion

:00 P.M. - 5:30 P.M.

Convention Hall #20

Group Work Under Church Auspices: Unique Factors in the Setting and How they Affect Program Development

Invocation: Gilbert T. Hunter, director of Social Service, Greater Hartford Council of Churches, Hartford, Conn.

Thursday, May 13 (cont'd)

Discussion Leader: Mrs. Gerard de Westfelt, assoc. program director, Girl Scouts of the U.S.A., New York, N. Y.

Participants:

Clara Anne Kaiser, professor, New York School of Social Work, New York, N. Y.

John McDowell, executive director, National Federation of Settlements, New York, N. Y.

Cleveland F. Lassiter, director, Lutheran Interracial Service, New York, N. Y.

Exhibit

Booths C2 and C4 will be occupied by the Church Conference of Social Work and Christian Social Welfare Associates. Materials on all phases of social welfare, social education, and social action will be available. Denominational and interdenominational literature pertaining to social welfare will be on display. Enrollments for Christian Social Welfare Associates will be taken here. Consultation services will also be available.

Members having relevant materials, which they would like to offer for free distribution in Atlantic City, may send these in quantities up to fifty to: Church Conference of Social Work, Booths C2-4, Convention Hall, Atlantic City, N. J.

These should reach Atlantic City by Friday, May 7, 1954. Materials pertaining to research, social action, and minority groups will be particularly pertinent since these are the emphases of the program.

Hotel Accommodations

Reservations should be made in advance through the National Conference of Social Work Housing Bureau, 16 Central Pier, Atlantic City, N. J.

Tuesday, May 11 (cont'd)

INNER
00 P.M. - 7:45 P.M.
St. Paul's Methodist Church
32 South Ohio Avenue

Annual Meeting of the Christian Social Welfare Associates

Presiding: Rev. Canon Almon R. Pepper, chairman, Christian Social Welfare Associates; director, Christian Social Relations, National Council, Protestant Episcopal Church, New York, N. Y.

Addresses:

Looking Ahead with Christian Social Welfare
Rev. Canon Almon R. Pepper

The 1955 Conference on the Churches and Social Welfare
Leonard W. Mayo, chairman, Department of Social Welfare, National Council of Churches; director, Association for Aid of Crippled Children, New York, N. Y.

Price of dinner $1.50. Tickets on sale at exhibit booths C2-4.

ESPERS
:00 P.M. - 9:15 P.M.
St. Paul's Methodist Church
32 South Ohio Avenue

Presiding: Rev. Canon Almon R. Pepper, chairman, Christian Social Welfare Associates

Address: Hon. Arthur S. Flemming, director, Office of Defense Mobilization, Washington, D. C.; chairman, Division of Christian Life and Work, National Council of Churches, New York, N. Y.

Thursday, May 13

2:00 P.M. - 3:30 P.M.
Convention Hall #20

Function of Research in Church Social Welfare

Invocation: Rev. Robert D. Smith, executive secretary, Department of Christian Social Relations, Diocese of New Jersey, Protestant Episcopal Church, Trenton, N. J.

Presiding: Edith E. Lowry, executive secretary, Division of Home Missions, National Council of Churches, New York, N. Y.

Participants:

National Interdenominational Planning
Rev. William J. Villaume, executive director, Department of Social Welfare, National Council of Churches, New York, N. Y.

Local Interdenominational Planning
Rev. Donald L. Benedict, East Harlem Protestant Parish, New York, N. Y.

Denominational Education and Social Action
Rev. Harold C. Letts, secretary for Social Action, Board of Social Missions, United Lutheran Church in America, New York, N. Y.

DEPARTMENT OF SOCIAL WELFARE

National Council of the Churches of Christ in the U.S.A.
297 Fourth Avenue, New York 10, New York

LEONARD W. MAYO, *chairman*
REV. WILLIAM J. VILLAUME, *executive director*
CATHERINE LEE WAHLSTROM, *associate executive director*

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The Churches and The Non-Sectarian Agencies

Stanley P. Davies
General Director, Community Service Society of New York

Excerpts from a paper delivered at the Institute for Religious and Social Studies of the JEWISH THEOLOGICAL SEMINARY OF AMERICA *. . . one of a series on Religion and Social Welfare to be published as a book edited by F. Ernest Johnson.*

Non-sectarian agencies are positive, not negative, in their attitude toward religion and the church. They uphold a code of human and social values for the good life that harmonizes with the fundamentals upon which religious concepts are founded. There is no basic conflict here.

And yet let's face it. With many notable exceptions there is a lack of understanding between the clergy and the churches on the one hand and professional social workers and agencies on the other. No one simple answer can explain or describe this.

The lack of understanding works both ways. The social worker may well feel that too many of the clergy fail to learn what social agencies in their modern role really have to offer. Such lack of information is all too general—and this is a challenge to social work and its interpretation. Nevertheless the clergyman is not just any person. He stands in a special advisory role to his people, particularly in time of trouble, and he owes it to them to know community agencies and the service they can render. Too often there is unwarranted skepticism about social agencies on the part of the clergy because they do not know them.

There are two concepts that I think can best guide both the church and social worker in relation one to the other. The first is cooperation based on division of labor. Each one of us, I suppose, would like to be so skillful as to be able to minister to all of the needs of the human being. But so vast is today's knowledge, so highly developed are today's skills, that such an aspiration is beyond the limitations of the normal individual. So it is of necessity an age of specialization.

Let's start from the premise that there is far from enough skilled counseling to meet the need and the opportunity for such service. But let's remember that there is counseling and counseling. There is, for example, legal counsel, psychiatric counsel, social work counsel, spiritual counsel. And each of these, in its own way, is a delicate operation, calling for its own professional skills that the layman, even though he may be a professional in another area, had best not tinker with.

The counseling for which social

case workers are equipped is a skill in itself. . . . Skilled casework counseling is not the handing out of advice based on one's intuitions or hunches. It must begin by understanding as far as possible the origins of and reasons for the person's situation in his personality and experiences—a diagnosis. And in the end it seeks to enable the person to decide for himself what is best for him.

Differences in Training

Similarly, the clergyman has had his post-graduate training in a seminary and in the school of experience for his specialized duties. He has doubtless had courses in psychology, in sociology, and perhaps some clinical experience, to equip him for what lies within the realm of pastoral counseling.

It is hardly to be expected, however, that any save the exceptional clergyman will be able to secure equipment in these respects adequate for some of the more involved tasks in family and personal problems for which the professional social caseworker has been especially trained, while at the same time being successful in his primary role of serving the spiritual needs of his flock and the community.

A highly important consideration here is the social worker's training and experience in evaluating and dealing with the individual's attitudes and emotions not as entities in themselves but in their close relation to the circumstances of the person's family life, housing, health, job, sense of money and use of it, and the like.

The conclusion once again, practically speaking, is that close cooperation based on respect and recognition by each profession of the special knowledge and skills of the other is the relationship between clergy and social workers that will be most productive in the service of human beings.

The clergyman in his role as spiritual leader and counselor, as one who stands in a special place of status and influence with his parishioners, has a continuing relationship with the families of his church. His ministrations are with them in good times and bad, in joy and sorrow, and in the most sacred moments of family life.

The social caseworker stands ready to serve upon call at times of special need or strain or complication. The social worker brings to bear as needed both his own skills and those of others. For he knows—it is his business to know—the many and varied resources for helping that are available anywhere in the community. Believing in cultivating self-reliance, the social worker seeks to step out of the picture as soon as the situation permits.

Need a Working Unity

The second of the two concepts that can best guide both the church and social work in their mutual relations is that of the rounded personality, the whole man. Our modern problem is to bring our specialties together into a working unity that can best serve the indivisible unity of the human being. . . . The more insight we gain about people in working

closely with them, the more we become aware that in the last analysis abounding health, genuine happiness, and productive human relations can come only from the inner spirit of a person, his own sense of rightness within himself and with the world.

It is wholly in order then, from a scientific as well as a religious viewpoint, that in our concern for the well-being of the whole man we who are in social work recognize the importance and the potential of spiritual forces in the human being, and having respect for each person's beliefs, feelings and desires, encourage him to utilize the resources for spiritual counseling and strengthening that have meaning for him and that are to be found in the clergy of his faith.

Thus we in the non-sectarian agencies ask the churches to look to us to assist when problems among their parishioners fall within our area of competence, just as we would call upon pastors and churches as needed resources in the very important area of things spiritual.

The Protestant Tradition

There is the question that has been raised from time to time as to whether the Protestants should develop a full range of social agencies under sectarian auspices. On this point, as a Protestant myself, I can only express the hope that the great forces of this faith will continue to follow their time-honored tradition of strong support of and reliance upon the broadly conceived and broadly serving community agencies of non-sectarian character, which their Protestant forefathers were so largely influential in founding. . . .

In *The Church and Society,* F. Ernest Johnson emphasizes the point previously made when he writes "that we have here a problem of division of function and of cooperation based upon such division. It is my conviction that the conduct of social service by the church is not the normal expression of Christian social motive. As the institution pre-eminently responsible for teaching ideals and attitudes, keeping faith alive and inspiring to high endeavor, the church can function best by impregnating social work and all other community functions with its purposes, its vision and its courage."

In its ability to give the individual a faith with which to face these troubled times and to provide the motive power for a better life and a better social order, the church stands pre-eminent. From religion came the primary motivation for the social agencies we have today. From religion, too, have come those great beliefs we hold in common—respect for the dignity and rights of the individual, awareness that man does not live by bread alone, the urge to develop man's inner resources and capacities toward a better and a fuller life. What greater benefits to mankind could the churches render than to fire the spirits of men with a new zeal for good works that would find expression in something going way beyond the all too lukewarm support now given to these services for humanity?

FPWA Observes 33rd Anniversary

Thirty-three years ago, the Commissioner of Welfare for New York City requested an agency for Protestant welfare comparable to the Roman Catholic and Jewish federations. The Federation of Protestant Welfare Agencies was organized and its agencies now number 193, operating 352 program units of almost all types of social service.

FPWA cannot be categorized. It is not a "church organization". Nor is it a "Protestant community chest". It does not raise money for its agencies and its small grants are only to provide financial assistance for developmental programs which otherwise could not be undertaken. It is not a "Protestant council of social agencies" since its principal method of working is with its organizations individually on their particular problems in organization, financing, administration, staffing, etc. FPWA is "essentially an independent service organization giving such services to its agencies as they can use and it can provide".

At the annual meeting on February 24, more than a thousand board and staff members discussed problems and suggestions for the improvement of their services. Dr. Howard A. Rusk, associate editor of the *New York Times,* talked to the section on Care of the Aging.

The Child Care Section heard Bertram M. Beck, director of the special juvenile delinquency project in the Children's Bureau of the U. S. Department of Health, Education, and Welfare.

The group on Youth Services started with an address by the Honorable Phillip B. Thurston, Magistrate's Court of the City of New York.

The speaker at the luncheon was Brooks Potter, President of the National Conference of Social Work. Mr. Potter stated his preference to think of social welfare as an attempt to improve man's conditions without depriving him "of the qualities and characteristics which, in the long run, have made this country what it is today".

Referring to the changing role of board members as social work becomes more professionalized Mr. Potter called for "more old-fashioned spiritual conviction that we do have a responsibility to devote some of our energies to the interests of others and away from our own selfish pursuits".

The annual meeting was a milestone in Protestant welfare. As FPWA president, Henry G. Hotchkiss said "there was a united effort to develop and maintain effective services. As a result, we believe that our city is a better place in which to live and work. But we have another big year ahead of us".

W. Noel Hudson,
Executive Vice-President, FPWA, Inc.

COUNCIL NEWS

National Conference on the Churches and Social Welfare

THE CHURCHES RESPOND TO THE NATION'S NEEDS will be the theme of the first National Conference on the Churches and Social Welfare held under the auspices of the National Council of Churches. The dates are November 1-5, *1955*, and the place—Cleveland, Ohio. Responsible for planning and conducting the conference are the Department of Social Welfare and the Division of Home Missions of the National Council. A committee of 23, representing both the Department and the Division, has been at work for almost a year on the preliminary phases of conference structure and program.

The purposes of the conference have been expressed by the committee in the following words:

"This conference will consider the role and function of the churches in relation to the changing needs in social welfare. It will examine and evaluate the various historic and contemporary responses of the churches in

a) operating welfare services,

b) providing corporate worship, pastoral services, group programs, and spiritual leadership as community resources,

c) relating their constituents and programs to those of other welfare resources,

d) sensitizing the social conscience of the community for constructive action to the end that the churches may give more dynamic leadership in helping to meet the nation's welfare needs in this generation."

The plans call for a conference of some 2000 delegates to be appointed by the member denominations of the National Council of Churches and by local councils of churches. Also included will be some delegates-at-large selected for their interest in social work under church auspices and the role of the church in the broad field of social welfare.

Plenary sessions each day, either morning or evening, general sections built around topics that cut across functional lines, and workshop groups small enough to provide for discussion of functional subjects will furnish the structure or framework for the conference program. Topics to be considered include such varied concerns as *Family Welfare Services, The Church as a Social Conscience, Church-State Relations in Social Welfare,* and *The Relation of State Welfare Agencies to Community Chests and Councils.*

In preparation for the conference twenty study groups will be set up in various parts of the country. Denominations will be aided

in organizing commissions to examine their historical and theological involvement in social welfare. Funds are being sought to enable the Research Department of the National Council to make an overall study of the extent, nature, and character of church-related social welfare activities in this country. Preliminary regional conferences under the auspices of local councils of churches, church women, and the chapters of Christian Social Welfare Associates will be encouraged in the spring and early fall of 1955 by way of further preparation.

On January 19, 1954, the chairman of the Department of Social Welfare presented plans for the conference to the General Board of the National Council of Churches in behalf of the Department and the Division of Home Missions, asked for the formal approval of the board, and requested that the president of the National Council, Bishop William C. Martin, be empowered to issue a call to the churches. Both requests were acted upon favorably and unanimously, and it was moved that the president issue the call to the conference, a copy of which is enclosed with this issue of *Christian Social Welfare.*

It is earnestly desired that all Christian health and welfare programs be represented at this conference. To that end the committee will seek the active participation of the American Protestant Hospital Association, the hospital chaplains, Y.M.C.A., Y.W.C.A., the social education and action agencies of the denominations, and many other groups.

The National Conference on the Churches and Social Welfare and the basic preparations that will precede it will furnish to the churches of the National Council, their related agencies and leaders in church-related social work their first opportunity on a broad scale to examine their responsibilities, strengthen their common foundation, and plan cooperatively for dedicated and effective work in the advancement of the Kingdom.

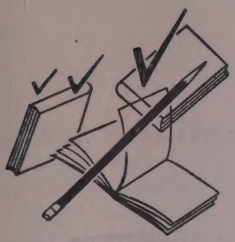
LEONARD W. MAYO

United Church Women Hold Annual Meeting

68 members from 38 states represented the Department of Christian Social Relations of United Church Women in New York City in February. The emphasis decided upon was "strengthening Christian family resources for responsibility in a changing world". The program included a discussion of pending current legislation and a clinic on local problems.

Chicago Associates Honor Mayo

Leonard W. Mayo, chairman of the National Council's Department of Social Welfare was honored at a tea and open meeting held by the Christian Social Welfare Associates of Chicago on March 18. Mr. Mayo addressed a gathering of one hundred persons on the history of the Associates and its development into a growing and progressive membership organization. The meeting was sponsored by the Social Service Department of the Church Federation of Greater Chicago.



BRIEFS

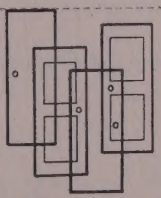
CHRISTIAN TEACHING IN THE CHURCHES, John Q. Schisler. Abingdon Press, New York, 1954.

Dr. Schisler's book on Christian Teaching in the Churches is the distillation of a lifetime of translating ideals into results, inspired universals into grass-roots particulars, the divine afflatus into human personalities. Positive without dogmatism, judicious and analytical without ambiguity or inconclusiveness, he establishes clearly the fundamental fact that the church is composed of teachers and learners and the pervasive role of the teaching-learning process in the mission and function of the churches.

The body of the text begins with the role of brotherhood, and the last chapter is devoted to cooperation and church union. Techniques are presented in such integration with the underlying theses that the uninitiated are not tempted to relegate them to the attention of the specialist, and with such persuasiveness and clarity that the conscientious church member will accept them as being inseparable from his membership.

CLAUD NELSON

JOB EXCHANGE



Address box number, Christian Social Welfare Associates, 297 Fourth Ave., New York 10, N. Y.

Positions wanted: Woman desires church-related group work, Chicago area, beginning July. M.A. church social work. Box 106.

Administrator for home for aging. Wide experience in relevant surveys, organizing, fund raising, building, planning, creative programs for church sponsored homes. Box 107.

Woman, B. S. Schauffler College, desires work with small children and younger girls. Neighborhood house experience. Box 108.

Positions open: Case worker in maternity home for unmarried mothers. Graduate approved school of social work, plus experience in work with unmarried mothers. Salary to $4500, depending on experience. Box 109.

Director of Christian Education for neighborhood house in steel town. Mature woman for group work with small children and younger girls. Live in. Good salary, free room with private bath. Box 110.

Caseworker for multiple service agency. At least one year social work school. Beginning salary $2800. Write: Chaplain, 516 Legal Bldg., Asheville, N. C.

JOIN CHRISTIAN SOCIAL WELFARE ASSOCIATES NOW!

We have incorporated the program of the Church Conference of Social Work into this issue of *Christian Social Welfare* to serve a twofold purpose. Members of the Associates, whether or not they plan to attend, will be interested in the conference program, and those who attend the conference, whether or not they are members of the Associates, will have an opportunity to review the magazine of this new organization. If you have not already joined, we invite you to fill in the coupon below and bring it to the Church Conference of Social Work Exhibit Booth C2-4.

Please enroll me as a member in Christian Social Welfare Associates

Name .....

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Agency .....

Position .....

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Check dues: *Individual:* Student – $2.00 ☐; Regular – $5.00 ☐
Contributing – $10.00 ☐; Sustaining – $25.00 and up ☐
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Make checks payable to the Christian Social Welfare Associates
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